The English Missionaries, under the patronage of the London Missionary Society, have puba lished several most interesting and instructive books relating to the Islands of the "South Seas." The earliest in the series was a narrative of the voyage of the Duff. This was the name of the vessel taking the first Missionaries to Tahiti, near the close of the last century. The next work was the Polynesian Researches, in 4 vols., by the Rev. W. Ellis, who labored at Tahiti and Honolulu, but who is now spending a vigorous old age among the inhabitants of Madagascar. Subsequently followed the fascinating volume by Williams, entitled Missionary Enterprises. Respecting this work, the Archbishop of Canterbury remarked, that " he knew not whether he would not willingly put away at least half the folios which he possessed, rather than part with one volume which had recently been published by the Missionary Williams." Other works have since followed, including those of the Rev. William Gill, on Eastern and Western Polynesia, or Gems from the Coral Islands, · and an interesting work upon the Feejee Islands, by the Methodist Missionaries.

A new book has made its appearance in Eng- land, and a single copy has reached the Islands. The title of this work appears at the head of this article. It is a work of 548 pages, divided into xxxv chapters, and is profusely illustrated with forty engravings. This is a carefully prepared publication by one who has been a laborious Missionary at the Samoan or Navigators' Islands. It relates principally to those islands, after giving an account of the island of Tanna. one of the New Hebride Group, where the writer was first stationed.

Government and Laws.

A hurried glance, from a European standpoint, causes many passing visitors to conclude that the Samoans have nothing whatever in the shape of government or laws. In sailing along the coast of any island of the group, you can hardly discern anything but one uninterrupted mass of bush and vegetation, from the beach to the top of the mountains; but, on landing, and minutely inspecting place after place, you find villages, plantations, roads, and boundary walls, in all directions along the coast. It is the same with their political aspect. It is not until you have landed, lived among the people, and for years closely inspected their movements, that you can form a correct opinion of the exact state of affairs. To any one acquainted with the aborigines of various parts of the world, and especially those of the Papuan groups in Western Polynesia, the simple fact that the Samoans have but one dialect, and free intercourse with each other all over the group, is proof positive that there must have existed there, even in heathenism, some system of government. In the days of heathenism, a good deal of order

was maintained by the union of two things, viz., civil power and superstitious fear. I. As to the first of these, their government had, and still has, more of the patriarchal and democratic in it, than of the monarchical. Take a village, containing a population, say, of three to five hundred, and there will probably be found there from ten to twenty titled heads of families, and one of the higher rank, called chiefs. The titles of the heads of families are not hereditary. The son may succeed to the title which his father had, but it may be given to an uncle, or a cousin, and sometimes the son is passed over, and the title given, by common consent, to a perfect stranger, merely for the sake of drawing him in, to increase the numerical strength of the family. What I now call a family is a combined group of sons, daughters, uncles, cousins, nephews, nieces, etc., and may

number fifty individuals. They have one large

house, as a common rendezvous, and for the reception of visitors, and four or five other houses, all near each other.

The chiefs on the other hand, are a more select class, whose pedigree is traced most carefully to the ancient head of some particular clan. One is chosen to bear the title, but there may be twenty other individuals. who trace sheir origin to the same stock, call themselves chiefs to, and any of whom may succeed to the title on the death of the one who bears it. A chief, before he dies, may name some one to succeed him, but the final decision rests with the heads of families, as to which of the members of the chief family shall have the title, and be regarded as the village chief. In some cases, the greater part of a village is composed of parties who rank as chiefs, but, as a general rule, it consists of certain families of the more common order, which we have just mentioned, and some titled chief, to whom the village looks up as their political head and protector. It is usual, in the courtesies of common conversation, for all to call each other chiefs. If you listen to the talk of little boys even, you will hear them addressing each other as chief this, that and the other thing. Hence, I have heard a stranger remark, that the difficul-

ty in Samoa, is, not to find who is a chief, but to find out who is a common man. As the chief can call to his aid, in any emergency, other chiefs co nected with the same ancient stock from which he has sprung, and as he looks upon the entire village as his children, and feels bound to avenge their wrongs, it is thought essential to have some such character in every settlement. If anything in the clubbing way is to be done, no one but the chief, or his brother, or his son, dare do it. With few exceptions, he moves about, and shares in every-day employments, just like a common man. He goes out with the fishing party, works in his plantation, helps at house-building, and lends a hand at the or ten, unite by common consent, and form a native oven. There are still, however, although not at first sight to a European eye, well-defined marks of his chieftainship. If you listen to the conversation of the people, or attend a meeting of the heads of families for any village business, you hear that he is addressed with such formalities as might be translated into our English Earl, Duke, Prince, or King So-and-so; and, instead of the pleibian you, it is your Highness, your Grace, your Lordship, or your Majesty. When the ava-bowl is filled, and the cup of friendship sent round, the first cup is handed to him. The turtle, too, the best joint, and anything choice, is sure to be laid before the chief. Then, again, if he wishes to marry, the heads of families vie with each other in supplying him with all that is necessary to provide for the feasting, and other things connected with the cere-

them ample compensation for all this, by distributing among them the fine mats which he gets as the dowry by his bride. A chief is careful to marry only in the family of a chief, and hence he has, by his wife, a portion worthy of the rank of a chief's daughter. To some extent, these heads of families are the bankers of the chief. His fine mats, almost all go to them, and other property, too. They, again, are ready with a supply whenever he wishes to draw upon them, whether for fine mats, food, or other

monies. He, on the other hand, has to give

No lover of money was ever fonder of gold than a Samoan is of his fine mats. Hence, in the days of heathenism, the more wives the chief

fine mat gain. To such an extent was this carried on, that one match was hardly over before another was in contemplation. If it did not originate with the chief, the heads of tamilies would be concocting something, and marking out the daughter of some one as the object of the next fine mat speculation. The chief would yield to them, have the usual round of ceremonies, but without the remotest idea of living with that person as his wife. In this way a chief in the course of his lifetime, might be married well on to fifty times; he would not, however, probably have more than two living with him at the same time. As the heads of families were on the lookout to have the sons and daughters of the chief married as often as they could also, it can be imagined that the main connecting links between the heads of families and their chief, and that which marked him out most prominently as a superior, was this marriage, or rather polygamy business.

At the very outset of missionary work, this was one of the things which occasioned great practical difficulty. If a chief became a true ollower of Christ, he had constant annovance from the dissatisfied heads of families, who could not, as formerly, make a tool of him to get property. Or, if the head of a family wished to act consistently with the Word of God, and oppose the adulterous schemes of an ungodly chief, he. too, was subjected to all sorts of ridicule and petty annoyance. It served, however, as a test of character; and we have had many noble instances in which a person has thrown up his title, from a desire to be eminent in conformity to the law of God, rather than in the reckless

violation of God's will. The land in Samoa is owned alike by the chiefs and these heads of families. The land belonging to each family is well known, and the person who, for the time being, holds the title of the family head, has the right to discose of it. It is the same with the chiefs. There are certain tracis of land which belong to them. The uncultivated bush is claimed by those who own the land on its borders. The lagoon also, as far as tie reef, is considered the property of those off whose village it is situated. Although the power of selling land, and doing other things of importance affecting all the members of the family, is vested in the titled head of the family, yet the said responsible party dare not do anything without formally consulting all concerned. Were he to persist in attempting to do otherwise, they would take his title from him, and give it to another. The members of a family can thus take the title from their head, and heads of families can unite and take the title from their chief, and give it to his brother, or uncle, or some other member of the chief family,

who, they think, will act more in accordance with their wishes. The chief of the village and the heads of families formed, and still form, the legislative body of the place, and the common court of appeal in all cases of difficulty. One of these heads of of the said description, would dart up, and morfamilies is the sort of Prime Minister of the tally wound him. chief. It is his special business to call a meeting, and it is also his province to send notice to terror to a thief. This was done by plaiting a the other heads of families, on the arrival of a party of strangers, and to say what each is to provide towards entertaining hospitably the vilpage guests. Having no written language, of course they had no written laws; still, as for back as we can trace, they had well understood laws for the prevention of theft, adultery, assault, and murder, together with many other minor things, such as disrespectful language to a chief; calling him a pig. for instance, rude behavior to strangers, pulling down a fence, or maliciously cutting a fruit-tree. Nor had they only the mere laws; the further back we go in their history, we find that their penalties were all the more severe. Death was the usual punishment for murder and adultery; and, as the injured party was at liberty to seek revenge on the brother, son, or any member of the family to which the guilty belonged, these crimes were all the more dreaded and rare. In a case of murder, the culprit, and all belonging to him, fled to some other village of the district, or perhaps to another district; in either case it was a city of refuge. While they remained away, it was seldom any one dared to pursue them, and risk hostilities with the village which protected them. They might hear, however, that their houses had been burned, their plantations and land taken from them, and they themselves prohibited, by the united voice of the chief and heads of families, from ever again returning to the place. Fines of large quantities of food, which provided a feast for the entire village, were common; but there were frequently cases in which it was considered right to make the punishment fall exclusively on the culprit himself. For adultery, the eyes were sometimes taken out, or the nose and ears bitten off. For other crimes they had some such punishments as tying the hands of the culbehind his back, and marching him along naked, something like the ancient French law of "amende honorable;" or, tying him hand to hand and foot to foot, and then carrying him suspended from a prickly pole, run through between the tied hands and feet, and laying him down before the family or village against whom

are done away with, and fines now are generally levied in food and property. In cases of murder and adultery, however, the old law of indiscriminate revenge is still at times carried out. Should two families in a village quarrel, and wish to fight, the other heads of families and the chief step in and forbid; and it is at the peril of either party to carry on the strife, contrary to the decided voice of public opinion.

the root five times, get up and walk away with

his mouth on fire. But these barbarous penalties

he had transgressed, as if he were a pig to be

killed and cooked; compelling the culprit to

sit naked for hours in the broiling sun; to be

hung up by the heels; or to beat the head with

These village communities, of from two to five hundred people, consider themselves perfectly distinct from each other, quite independent, and at liberty to act as they please on their own

ground, and in their own affairs. Then, again, these villages, in numbers of eight district, or state, for mutual protection. Some particular village is known as the capital of the district; and it was common of old to have a higher chief than any of the rest, as the head of that village, and who bore the title of King. Just as in the individual villages, the chief and heads of families unite in suppressing strife when two parties quarrel; so it is in the event of a disturbance between any two villages of the district, the combined chiefs and heads of families of all the other villages unite in forbidding strife. When war is threatened by another district, no single village can act alone; the whole district, or state, assemble at their capital, and have a special parliament to deliberate as to

what should be done. These meetings are held out of doors. The heads of families are the orators and members of parliament. The kings and chiefs rarely speak. The representatives of each village have their known places, where they sit, under the shade of breadfruit trees, and form groups all round the margin of an open space, called the malæ (or forum), a thousand feet in circumference. Strangers from all parts may attend; and on some occasions there may be two thousand people and upwards at these parliamentary gatherings. The speaker stands up when he addresses the assembly, lays over his shoulder his fly-trap-per, or badge of office similar to what is seen on

some ancient Egyptian standards. II. But I hasten to notice the second thing which I have already remarked was of old an auxiliary towards the maintenance of peace and wished to have, the better the heads of families order in Samoa, viz., superstitious fear. If the liked it, as every marriage was a fresh source of chief and heads of families, in their court of inquiry into any case of stealing, or other concealed matter, had a difficulty in finding out the culprit, they would make all involved swear that they were innocent. In swearing before the chiefs, the suspected parties laid a handful of grass on the stone, or whatever it was, which was supposed to be the representative of the village god, and, laying their hand on it, would " In the presence of our chiefs now assembled, I lay my hand on the stone. If I stole the thing may I speedily die." This was a common mode of swearing. The meaning of the grass was a silent additional imprecation, that his family might all die, and that grass might grow over their habitation. If all swore, and the culprit was still undiscovered, the chiefs then wound up the affair by committing the case to the village god, and solemnly invoking him to mark out for speedy destruction the guilty mischief-maker.

But, instead of appealing to the chiefs, and calling for an oath, many were contented with their own individual schemes and in precations, to frighten thieves and prevent stealing. When a man went to his plantation and saw that some cocoa-nuts, or a bunch of bananas, had been stolen, he would stand and shout at the top of his voice two or three times. " May fire blast the eyes of the person who has stolen my bananas! May fire burn out his eyes and the eyes of his god too!" This rang throughout the adjacent plantations, and made the thief tremble. They dreaded such uttered imprecations. Others cursed more privately when a thing was stolen, as we may suppose the mother of Micah did (Judges xvii. 2). In common disputes also, affecting the veracity of each other, it was customary for the one to say to the other, " Touch your eyes, if what you say is true." If he touched his eyes, the dispute was settled. It was as if he bad said, " May I be cursed with blindness if it is not true what I say." Or the doubter would say to his opponent, "Who will eat you? Say the name of your god." He whose word was doubted would then name the household god of his family, as much as to say, " May god so-and-so destroy me, if what I have said is not true." Or more expressive course still, of taking a stick and digging a hole in the ground, which was as if he said, "May I be buried immediately if what I say is not true." But there was another class of curses, which were also feared, and formed a powerful check on stealing, especially from plantations and fruit-trees, viz., the silent hieroglyphic taboo, or tapui (tapooe), as they called it Of this there was a great varie-

ty, and the following are a specimen :-1. The sea-pike taboo .- If a man wished that a sea-pike might run into the body of the person who attempted to steal, say, his bread-fruits, he would plait some cocoa-nut leaflets in the form of a sea-pike, and suspend it from one or more of the trees which he wished to protect. Any ordinary thief would be terrified to touch a tree from which this was suspended. He would expect that the next time he went to the sea, a fish,

2. The white shark taboo was another object of eocoa-nut leaf in the form of a shark, adding fins, etc., and this they suspended from the tree. It was tantamount to an expressed imprecation, that the thief might be devoured by the white shark the next time he went to fish.

3. The cross-stick taboo .- This was a piece of any sort of stick suspended horizontally from the tree. It expressed the wish of the owner of the tree, that any thief touching it might have a disease running right across his body, and remaining fixed there till be died. From these few illustrations, it will be observed, that Samoa formed no exception to the remarkably wide-spread system of superstitious taboo; and the extent to which it preserved honesty and order among a heathen people will be readily imagined. At the present day, the belief in the power of these rude hieroglyphics is not yet eradicated. In passing along, you still see something with streamers flying, dangling from a tree in one place; a basket suspended in another, and some reeds erect in a third. The sickness, too, and dying hours of some hardened thief still bring out confessions of his guilt. Facts such as these which have just been enumerated still further show the cruelties of the reign of superstition, and exhibit, in striking contrast, the better spirit and the purer precepts taught by that blessed volume which is now received, read, and practised by many in Samoa. In days of beatherism, there was no good rendered for evil there, and the only prayers for injurers and enemies were curses for their hurt

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### All Communications

On this subject will be ghally attended to by the Undersigned. Details could be arranged and specific agreements drawn up stones till the face was covered with blood; or to hand that each party will undertake to plant is what is requir-ed to be known, and it would be well for each person to state play at hand-ball with the prickly sea-urchin; or to take five bites of a pungent root, which was the very least quantity he would engage to plant, the quantity he would expect to plant, and the outside quantity he would be likely to plant, also the exact place—here he would plant like filling the mouth five times with cayenne pepper. It was considered cowardly to shrink Early attention is requested, as the time for planting is at from the punishment on which the village court JANION, GREEN & Co. might decide, and so the young man would go boldly torward, sit down before the chiefs, bite

### To Cane Grovers.

THE UNDERSIGNED. MANAGERS OF the HONOLULU SUGAR MANUFACTURING AND REFINING COMPANY, beg to inform those interested in the culture of SUGAR CANE, in and about Honolulu, that the Company intends adding to the Sugar Refinery a large and powerful Mill and other works for the manufacture of Sugar. The Company will either purchase the cane or grind it on shares, on the most liberal terms. The Machinery will be of the most improved kind, and the best talent of the country will be employed in manufacturing The Company would further call the attention of Cane Growers in the vicinity of Honolulu, to the facilities which the establishment of this mill offer, being accessible for the transportation

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of came either by land or water; situated as it is close to the wharf, and with the roads lending to the interior in an excellent

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A LARGE ASSORTMENT OF SILKS for DRESSES.

Moire antique, plain and fancy; brocade, plain black and colored silks, figured silk, etc. etc. etc. Silk curtain stuff, ladies' mantillas silk gloves, Mantles and shawls, Alexandre's kid gloves, Silk garters, silk belts, barege dresses, barege for vells. Musline de laine for dresses and dressing gowns, Black and fancy ostrich feathers and piumes, Black fancy Amazon feathers, ladies head dresses Artificial flowers, silk elastic ribbons, velvet ribbons, Large assortmen of fancy bonnet ribbons, Black silk hat ribbons, satin ribbons, assorted

#### CLOTHING, &c.

Black alpaca coats, cashmere suits, cotton pants, Black and blue cloth pants, buckshin pants. Cashmere pants and jackets, gondolieres, White Marseilles vests, asortment sack coats, Lasting gaiters, hickory shirts, fancy cotton shirts, White cotton shirts, assorted flannel shirts, Brown, pink and regatta cotton undershirts, Silk undershirts, white wool undershirts, cashmere do.

#### HOSIERV.

Grey and white merino socks, white cotton stockings, Blue mixed and brown cotton socks, heavy comforters, Boy's socks, brown and white; woolen mitts, Assorment of children's stockings. Hoavy woolen stockings and socks.

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Plain black silk handkerchiefs, India silk corahs, Black and fancy cravats, white silk cambric hdkfs, Colored silk cambric hendkerchiefs, Linen cambric handle rebiefs, Jaconet handle rebiefs, printed norder, Printed c tton handkerchiefs, savin finish. Turkey red and yellow handkerch efs.

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Gents' felt hats, new styles; boys' hats and caps, Ladies' riding hats, large a sortment gents' straw hats, Large assortment ladies' and children's straw hats.

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English all hogskin saddles, complete;

German, English and French saddles, complete: Bitts and bridles, saidle girths, felt saddle cloths, Iron tinned spurs, German silver spurs.

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Bass' India pale ale in quarts and pints, German India pale al in quarts and pints, Lager beer in quarts and pints, Barclay, Perkins & Co.'s London porter in qts and pts, German · orter in quarts and pints, Martell's fine old brandy in cases. Brandy in casks, genuine Holland gin, inperior sherry, port wine, claret in casks, Madeira and claret in cases, gilka, Champagne in quarts and pints, im Ruinart pere & fils, Rheims

Champagne in on res and pints, fm Jacquesson & fils, Chalous; Champagne in quarts and pints, from Adolphe Collins, Chalous.

#### GROCERIES. Pickles, bottled fruit, mustard, Swiss cheese, Norcestersh re sauce, currants in jars, pearl sago,

Raisins in | and | box s, sardines, Turkish prunce, Tapioca, pearl barley. Westphalia hams, Vinegar in bottles, hazienuts, almonds, Chocolate, crushed sugar in kegs, leaf sugar, Bologna sausages, wax rapers, white soop, Stearine cantles, Liverpool dairy and coarse salt.

### PAINTS AND SHIP-Chandlery.

English white lead, English zinc paint, black paint, Boiled linseed oil in iron cans and casks, Lampblack, paint brushes, Russia duck, Nos 1 and 2, English hemp canvas, Nos 60, 0, 1, 2, 3, 4, 5, 6; English sail and roping twine, spunyarn, Russia cordage, assorted sizes, 1½ to 4 inches, Manila rope, I and It inch; whale line, housing, Marline, log lines, flag lines, hooks and thimbles, Stockholm far pitch, coal far, resin, Spirits of turpentine, blocks, 2 to 3 inches, Bunting, red, white and blue; deck lights, Yellow metal, 18c, 24 ez; composition nails, 11 inch; Copper pump tacks, oak boats, whaters' oil shrunk casks.

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Blue, white and gray woolen blankets, burlaps. 40 inch, White and pink bed quiits, linen Turkish towels. Woolen shawls and plaids, steel pens, copy books, Lead pencils, room paper, playing cards, Printing paper, tapestry carpeting, fancy matting, Ploor cloth, 4.4, carpet bags, prepared arsenic, Hide poison, 60 gallons water to 1 gallon; Camphor, white chambers, water monkeys, White granite dinner setts, Paris vases, 3 French porcelain dinner setts complete, cut wire, Champagne and porter plasses, cut in ablers, Soda water bottles, empty demijohns, I gallon; Casters, genuine Lubin's extracts, hair oil, Genuine Eau de Cologne, dressing combs, Beads, ivory tooth combs, porcelain butto s, Metal pantaloon buttons, M O pearl buttons, Porcelain buttons, agute buttons, linen thread, Linen tape, black sewing sile, needles, pins, Thimbles, clay pipes, smoking tobacco. Slates for roofing, floor stones, oak barrels Rifle powder, percussion caps, French calf skins, Suspenders, table covers, piano covers, toys, Looking glasses, hand mirrors, albums, fans, Shawl bro ches, bread baskets, engravings, Ladies' necessaires, stereoscopes, market baskets, Knife baskets, picture cards, table brushes, Back combs, hair brushes, tooth brushes,

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PRESH EXTRA SUPERFINE FLOUR, Superfine Flour,

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ALL FAMILIES IN WANT OF SOME-NICE BEEF,

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SMOKED SAUSAGES? DO YOU LIKE SPRING CHICKENS? FAT TURKEYS?

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fuzal Machine , on the latest and most approved principle, with improved all-round breaks, counter-goaring, foundation bolts,

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